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**NARRATIVE OF MR. JOHN HOBBS.**

[The following affecting narrative of the sufferings of Mr. JOHN HOBBS, who died at Weston on the 15th of December, 1802, aged 32, is compiled from an obituary notice, published soon after the event by the Rev. Dr. KENDAL, and from a more detailed account in the Sermon, preached the Lord's day after his decease.]

THE circumstances of the life and death of Mr. HOBBS, it is believed, will be interesting to the public, as they were affecting to all who witnessed them.

When a lad he was amiable, promising, and active. At about fourteen years of age, he was most painfully afflicted with a fever sore, the anguish of which was so great, as for awhile to deprive him of reason. The complaint at first was supposed to be the rheumatism, and remedies for that disorder were applied. The disease spread till the whole system became affected. The bone in the left thigh, and in the right arm above the elbow, became carious. The tendons in the thigh and leg were contracted, the knee stiff, and that limb considerably withered. His left wrist suffered in a similar manner, though not to an equal

degree. In this situation he was attacked by the real rheumatism, which dislocated both hips and the right elbow.

Thus crippled, and for the most part of the time in extreme pain, he would apply himself to some profitable business, which he could perform with his hands, for he could not bear to think of being an inactive, useless being, or wholly dependent upon others. Even when we should suppose that he was totally unable to attend to any thing but his own pain, and that he needed the constant assistance of a friend, he would diligently employ himself in knitting, sewing, binding boots and shoes, and braiding whips; each of which he was soon able to perform with surprising dexterity and neatness. His attention to these, and the conversation of friends, in which he would join with remarkable cheerfulness, served to beguile the hours of wearisome confinement and unmitigated suffering.

At about 21 years of age, his head became affected, and his hearing impaired for several days, till rising one morning he

found that he had totally lost it. This afflicted and unmanned him more than all his pains, which had rarely extorted a sigh or a groan. That he should be denied the alleviation which conversation afforded, was a thought that for a day or two melted him into tears. But he soon recovered the usual tone of his mind; observing that it was the will of heaven that he should no more enjoy his hearing, and that it did not become him to discover such weakness and impatience.

He soon learnt to understand any speech addressed to him by the moving of the speaker's lips; and so expert was he in conjecturing what was said, that his loss of hearing was hardly suspected by those that spoke to him.

For fourteen years he was unable to move from his chair to his couch without assistance; and nearly half that time was wholly confined to his bed, or exercised with racking pain.—For the last three years of his life, however, he enjoyed more ease and health, and was even able by the help of crutches to walk; and, to the astonishment of all who saw him, would drill rocks with almost the vigour of a well man. By his ingenuity and industry, he had with the labor of his own hands accumulated about a thousand dollars. As his sufferings interested all the tender feelings of his acquaintance, his patience, fortitude, cheerfulness, and amiable disposition commanded their admiration and affection. Few men appear more contented and happy than he did for several years; and none can

endure what he did with greater fortitude. Seldom was he known to utter a groan or complaining word. When asked, he would give an impressive account of what he endured, but in such a manner, and with such a sweet expression of countenance, as almost to constrain one to believe that he had suffered nothing.

In better health than usual, and with better accommodations, he began to indulge the hope that he might enjoy some comfort and satisfaction in life; but death soon closed the scene.

On the seventh of November, [1802] a dog belonging to the family discovered symptoms of madness by snapping at flies, and at a brother's children, and by other unusual motions and actions. Apprehending that the children were in danger, and having greater command over the dog than any one else, Mr Hobbs called him to himself, and as much as he could kept him under his own legs. The animal showed no ill temper to him, or disposition to bite him, but with apparent good nature licked his master's hand. If a child or a fly approached him he would snap at it with fury. At length a fly lighting on the hand of Mr. Hobbs, the dog snapped at it, and in catching it wounded the hand in a very small degree with the fore teeth. The scratch was followed by a slight inflammation and scab, but soon entirely healed. Some alarm was excited, but several circumstances conspired to quiet the apprehensions of himself and family; of course nothing was done to counteract the poison and prevent the fatal

effects. On the tenth of December he began to feel some complaints which he thought indicated an attack of his old disorder. These complaints continued, increasing moderately through the eleventh, twelfth, and to the middle of the thirteenth, when on taking a cup of drink and raising it to his lips, not in the least suspecting that he was unable to taste it, he was instantly thrown into a violent spasm. Still he repeated the trial to put the cup to his lips, but each succeeding attempt produced a more violent effect. In a few minutes he could not endure to have the cup in the room. The sight or even thought of the smallest quantity of liquid, or of a vessel that might contain it, would severely affect and agitate him, though exercised with distressing and increasing thirst. A spoonful of water he said appeared to him like an ocean that would instantly drown him, and filled him with the greatest imaginable terror, though death itself had no terrors in his view. Perfectly rational and even pleasant and communicative, when not affected by his spasms, he well understood his situation, and freely conversed upon it, giving a minute account of the behavior of the dog, of the wound he received, and of his own feelings. He said that he felt a strong propensity to bite, and expressed a concern lest he should involuntarily communicate the deadly poison to some of his attendants. At times recollecting the cup that was handed him, or the thought, but more particularly the sight of any

thing liquid, filled him with the greatest agitation. His very looks seemed emphatically to express the language of the text, [Job xxi. 5, 6.] "Mark me, and be astonished, and lay your hand upon your mouth. Even when I remember I am afraid, and trembling taketh hold on my flesh."—When there was no apparent agitation, we learnt—not from sighs and groans, (for no such thing was observed,) but from his answers to questions—that his distress was extreme, and such as he had never experienced in all his former sufferings. He was fully apprized of the speedy approach of death, and said, "I shall soon be gone to a better world, and I long for the happy hour." Upon being questioned in writing,\* whether he had never been ready to think that God had dealt hardly with him? he turned, and with marks of surprise at the inquiry replied, "never, never;" and with a composed and solemn air, said, "God's will be done!" He alone appeared unconcerned about the event before him. While many surrounding friends, neighbours, and even strangers, looked upon him with emotion, he was calm, and requested them to suppress their grief.

He wished that all who had an inclination might be admitted to see him, and paid attention to all that entered the room. In the morning of the day of his death, the scene was affecting beyond the powers of description. The room was crowded with company. To all, to whom he conveniently could, he extended his

\* It will be recollect that he was too deaf to *hear* any question.

hand, and bid an affectionate farewell. He noticed if a child entered the room, called it to him, and after advising it to behave well, bid it adieu!—He retained his reason to the last; and his fortitude, resignation and hope, in connexion with the peculiar circumstances and sufferings of his life, rendered him one of the most interesting and affecting spectacles ever beheld.

Remedies were administered,

with little hope, and as little success. His strength rapidly decreased, and the disorder as rapidly progressed, till, in about fifty two hours from the commencement of the hydrophobia, he resigned himself into the arms of death.

Thus lived and thus died a young man, whose peculiar sufferings excited much sympathy, and whose behavior under them is most admirably instructive.

#### NARRATIVE OF THE PROCEEDINGS OF A CHURCH.

At the formation of a church at —— a Confession of Faith, drawn up by the council, convened on the occasion, was left as a test of orthodoxy, for those who should apply for admission. For about twenty years it was retained, and those who were admitted gave a public assent to their belief of all the articles it contained. At length one of the most respectable members informed the pastor, that he scrupled the propriety of making that assent a term of admission, and wished to communicate his views, on the subject, to the brethren.— The church was therefore convened, and the doubting member observed—That the confession of faith, the professed belief of which they had made a condition of admission, contained articles, which no body could comprehend, and articles which had divided the christian church from the days of the apostles; respecting which the greatest and best of Christ's followers had entertained different senti-

ments—that few who were convinced of the truth of christianity, and thought it their duty to make the christian profession, had attended to them, or possessed means of information which enabled them to judge of them—that they could only assent to them as true, because somebody told them they were true—that the confession, and the manner in which the assent to its truth was required, carried in it the solemnity of an oath—that to require people to swear that they believed, what they did not understand, in order to their becoming members of the church, appeared to him to be unreasonable and wrong. He therefore moved, That the confession should be corrected—that what was intricate, or matter of dispute, should be struck out; or that an appeal to God, angels, and men, that it was believed, should not be required of those, who offered to make the christian profession.

It was objected—That the confession contained only the or-

**thodox scheme of christianity**—that to strike out the articles objected to, would open the door to the unsound in the faith—that the church was commanded to reject heretics; and that those who did not believe all that was contained in the confession of faith, must be considered heretics—that weak christians might be convinced of the truth, though they could not comprehend it—might believe it, because told that it was the truth, by those more knowing than themselves—that people believed things foreign to religion on this ground, and might believe those of religion on the same ground.—

It was urged, in answer, by the first mover of the matter, That all the absurdities of Popery might be believed, and probably were believed by many, on such evidence as this—That the evidences of the truth of christianity lay, many of them, open to weak minds—that the weak might be convinced of its truth, and consider it their duty to profess that belief, and attend gospel ordinances in obedience to the divine orders, who could not truly say that they were convinced of the truth of all contained in the confession; and that to exclude such, and prevent them from doing what they thought to be their duty, because they doubted respecting matters of which they had no knowledge, was unchristian—that christians were ordered to receive the weak with the strong, and had no right to exclude them.

The pastor, observing the different sentiments of the church, and that some grew warm, began to

be apprehensive of divisions. To prevent them he observed—that they all believed the scriptures—all believed the gospel, and acknowledged Christ to be the Son of God, and only Savior of sinful men—that they all agreed, that faith, repentance, and sincere obedience, were essential to the christian, and that consecration to the service of God was a part of the christian character—that they only differed in their construction of certain texts which *were hard to be understood*, and had been differently understood by good people ever since Christ had a church in the world—He moved therefore, that each one should be allowed to construe such scriptures for himself, and that they should *agree to differ* in their constructions of them, while in this dark world—that while they severally acted conscientiously themselves, they should allow their brethren the same liberty of construing the scriptures, which they used themselves, and should receive all those as brethren, who professed to believe, and appeared to obey the gospel, and walk with them as brethren in the Lord—He observed, that *the end of the commandment is charity, out of a pure heart, and a good conscience, and faith unfeigned*—that there may be all these without entire unity of sentiment, and that it is *the end of the commandment* to produce them—that the christian may act sincerely before God, who doth not *understand all mysteries*; yea, who even entertains many mistakes—that none are infallible—that none are probably free from errors and mistakes.

He concluded with proposing to them to take the *Bible* for their *confession of faith*—that those who should offer to make the christian profession, should only be required to declare, that they *believed the Old and New Testament to be the word of God, and the only perfect rule of faith and practice*—and that they should receive all as brethren, who appeared to live, as believing the sacred oracles.

As this scheme left each one *to judge for himself what is right*, in principle, and secured to each one the peaceable enjoyment of gospel privileges, it met their approbation, and with only one dissentient, was adopted by the church; which, from that period, hath walked harmoniously together, without being disturbed by controversies, by which many

other churches have been divided, and the Redeemer wounded in the house of his friends.

*Query*—Was not the primitive christian church built on the same foundation? Was more required of those who composed it, than is required by the church above described? If not, would not genuine christianity be promoted by a return to apostolic practice? Attempts to improve on divine rules and regulations may be well intended, but are *not according to knowledge*, and never succeed in practice—We may offend by adding to, no less than by taking from, the pattern shown in the mount—all required of us may be found wrapt up in one short command, *obey my voice—Let us remember whence we have fallen, and repent.*

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AN AFFECTIONATE ADDRESS TO CHRISTIANS ON THE RIGHTS OF CONSCIENCE.

For the Christian Disciple.

CHRISTIAN BRETHREN,

If I ask any one of you what he considers as his dearest rights and privileges; will not this be the answer, *My rights of conscience, with the Bible in my hands, and liberty to judge for myself concerning all the great things relating to faith, duty and salvation; these are the rights and privileges for which, above all others, I would give thanks to God?* And where is the christian who supposes that others may righteously treat his honest opinions as a trespass against them, or that they may justly

ensure or exclude him from their fellowship, or subject him to any loss of privileges merely because, in some things, he sincerely thinks as they do not? Can we then, my brethren, be truly thankful to God, that we live in a land of liberty and a land of Bibles, and yet feel unwilling that others should equally enjoy the same rights and privileges? While we would not, for any price, part with our own liberty of conscience, can we with christian feelings wish, in any way, to abridge the liberty of others? While we should deem it wrong for any

human authority to require of us an assent to such articles as we do not find in the Bible, can we with any propriety require others to consent to such as to them appear unscriptural? Can we make an assent to such articles a criterion of communion with us, while we should count it very hard to be deprived of communion with others, on account of any opinions we sincerely entertain? should not a heretic be rejected from our communion? Yes—but no man is a heretic in the scripture sense, while he makes the Bible the rule of his faith, looking for salvation by the grace of God through the mediation of his Son, and walking in the spirit of christian love and unity. Differences in opinion among christians give opportunity for the trial of their love. By receiving one another, as Christ has received them, and endeavoring to keep the unity of the spirit in the bond of peace, they give evidence that they “love in deed and in truth”

But should we not manifest our love to God and to one another, by contending earnestly for the faith once delivered to the saints? We answer, yes.—Without prejudice, bitterness, or reviling, with the spirit of meekness, humility, and kindness, we should “contend earnestly for the faith once delivered to the saints;” and *for this only*. What then is this faith? Certainly it is *that*, and *only that*, which is plainly written in the scriptures of truth. Every article of faith, for which we should contend earnestly, was written by holy men of God, as they were moved by the Holy Spirit. In the words

of inspiration, every essential article of faith may now be expressed. It is written, “Every word of God is pure;” and again, “Add thou not to his words, lest he reprove thee, and thou be found a liar.” Happy it would have been for the christian church, had this caution always been duly regarded. So long as this was the case, christians knew in a great degree “how good and how pleasant it is for brethren to dwell together in unity.” For two or three centuries after our Lord appeared in the flesh, his disciples and followers adhered to the precious words of revelation; or if they adopted a symbol of faith, it was only the simple form, called “the apostles’ creed.” But, “as the serpent beguiled Eve through his subtilty,” so after a while christians had their “minds corrupted from the simplicity which is in Christ.” Opinions expressed in the “words of man’s wisdom” were adopted as articles of faith, instead of the language of inspiration. This occasioned lamentable contentions, revilings, persecutions, and bloodshed. Altar was set up against altar. One council after another was called, almost every one producing some new article of faith, or new form of expression, and denouncing the most dreadful anathemas against all who could not “frame to pronounce” each party “shibboleth.” Thus departed the glory of Zion; and thus was brought on the long and dismal night of popish darkness, the end of which is not fully come. Nor may we expect the christian church will

recover its primitive beauty, until there shall be a general consent to leave behind the inventions of men, and to contend only for the things stated in the Bible.

To the pious and benevolent heart, it is a most animating consideration, that there is at the present day a very extensive union of different sects in liberal exertions to put the Bible, without comment or addition, into the hands of destitute millions. But to be consistent, should not all these different sects lay aside all their articles of faith, all their forms of covenanting, which are not expressed in scripture language. For if the Bible, without any such articles or forms, be sufficient for the most ignorant of mankind, why not for all the churches of our common Lord? What can appear of better tendency to promote the interest of Zion, than a general consent of the various sects, to lay aside such articles and forms of human device, as have been and continue to be the occasion of contentions and separations? That christians may appear to be *one*, such a reformation seems obviously requisite. And why will not all the brethren of some influential churches set an example without delay; which, if followed by all other churches, would put an end to all the contention about words and

forms which are not in the Bible?

Do we not all profess to allow that the Bible is a *sufficient rule* of faith and practice? Why then should any contradict this profession, by contending for articles of faith which are not in the Bible; and which never were, and never can be expressed in scripture language. If we do verily believe that the scriptures are a *sufficient rule* of faith and practice, let us act consistently, and treat them as such, without attempting to mend the rule which God has given, by our own inventions, or the inventions of those who lived before us? What possible injury can result to religion, by making a *sufficient rule* our *only rule* of faith, and by expressing all the articles, which we deem essential, in the language of inspiration?

Will not then every reader, with all his heart and all his influence, unite in an attempt to effect the reformation proposed? Is it not evidently a work which must be approved in heaven? And which will more and more prevail, until all the separating walls, which divide the friends of Jesus, shall be broken down, and his family shall appear to be one, as he and the Father are one—that the world may know that he came from God to be the Savior of men.

S. R.

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ON THE IMPORTANCE OF CHRISTIAN EDUCATION. SECT. III.

AMONG the consequences of the apostacy of Adam, one of the most deplorable is this—that his

posterity are disposed to excuse their own depravity and guilt, by casting the blame on him; and to

neglect the means which God has appointed for their own recovery and the salvation of their children. If we regard the scriptures as the word of God, we must admit that infinite mercy has opened a way of salvation for us and for our children, and appointed means adapted to that end.

Now let it be supposed that a number of families, parents and children, have been brought into a state of great danger, by the misconduct of another person. While in this perilous condition, God reveals to them a way of escape, and directs to the proper means. But instead of obeying the divine directions, the parents spend their time in contending about the consequences of that misconduct by which they are all exposed to death; and thus neglect the means of deliverance till their condition becomes hopeless. What would you say of the folly of such conduct!

When we closed the last section, we intended to proceed in this, to show by historical facts, the power of education in forming the several ingredients of human character. But on reflection it appeared suitable, that we should first give farther proofs from the scriptures of this point—*That a virtuous education is ordained of God, as the ordinary means of saving our children from sin and misery, vice and ruin.* If we can prove that such is the decree or appointment of God, it is hoped that every objection to the doctrine we mean to establish, will be laid aside, as improper and impious.

We shall not pretend to bring forward all the evidences of the truth to be supported, which the scriptures contain; but only a few striking passages.

The memorable words of God relating to Abraham, show in what light he views this subject—“*For I know him, that he will command his children and household after him; and that they will fear the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.*” Gen. xviii. 18.

Here the effect of Abraham's fidelity, in training up his children in the way they should go, is expressed in these words: and “*they will keep the way of the Lord to do justice and judgment.*” Of course they would become entitled to the promised blessings.

Those who have written on the provisions of the Abrahamic covenant, and the entail of its blessings, have very properly supposed the fidelity of the parent to be the condition of favor to the children, and the means of transmitting virtue and happiness.

As a means of exciting religious affections and the spirit of obedience, the parents in Israel were required to rehearse to their children God's wonderful dealings, to explain the origin and design of the divine institutions, and the memorials of extraordinary events. In regard to the redemption from Egypt, every parent in Israel received this injunction—“*That thou mayest tell in the ears of thy son, and thy son's son, what things I have*

wrought in Egypt, and my signs and my wonders, that ye may know that I am the Lord." Exod. x. 2. The people were commanded to commemorate annually the event of their deliverance, by eating unleavened bread seven days. Thus said God to the parent, "And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me, when I came out of Egypt. And it shall be a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth." Exod. xiii. 8, 9.

Thus parents were required to impress on the minds of their children, the design of divine institutions, and their obligations to serve the Lord.

In a similar manner they were required to teach their children the moral precepts delivered at Sinai: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but thou shalt teach them to thy sons and thy sons' sons." Deut. iv. 9. "And these words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently to thy children; and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 6, 7. "When all Israel is come to appear before the Lord thy God, thou shalt read the law before all Israel in their hearing. Gather the people together, your

men, women, and children, that they may hear, and that they may learn and fear the Lord your God." Deut. xxxi. 11, 13. "He established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generation to come might know, the children who should be born should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. lxxviii. 5—7.

Thus evident it is, that God ordained a virtuous education as the ordinary means of producing virtuous characters. That such means are wisely adapted to their end, may further appear from what is said of the *word*, the *law*, and the *gospel*, and the happy effects ascribed to them.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Ps. xix. 7, 8. "Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. cxix. 9. "I will never forget thy precepts, for with them thou hast quickened me." v. 93. "Through thy precepts I get understanding; therefore I hate every false way." v. 104. "Thy word is a lamp to my feet, and a light unto my path." v. 105.

In the New Testament great things are also ascribed to the *gospel*. "These things are writ-

ten, that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." John xx. 31. "The words which I speak, they are spirit and they are life." John vi. 63. "I am not ashamed of the gospel of Christ, for it is the power of God to every one that believeth." Rom. i. 16. "So then, faith cometh by hearing, and hearing by the word of God." Rom. x. 17. But "how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" v. 14. "The sword of the spirit, which is the word of God." Eph. vi. 17. "The word of God, which effectually worketh in them that believe" 1 Thes. xi. 13. "From a child thou hast known the scriptures, which are able to make thee wise unto salvation." 2 Tim. iii. 17. "Of his own will begat he us by the word of truth." James, i. 18. "Receive with meekness the ingrafted word, which is able to save your souls." James, i. 21. "Being born again, not of corruptible seed, but of incorruptible, by the word of God." 1 Peter i. 23. "As new born babes, desire the sincere milk of the word, that ye may grow thereby."

From a candid examination of the several passages which have been quoted it will appear, that the truths and precepts of God's word are as really adapted to the diseases of the human heart and mind, as any medicine is to the diseases of the body. If our children are *ignorant*, the word of God is adapted to make them *wise unto salvation*; if they are in the *dark*, the word is a *lamp*

and a *light to guide them*; if they are *dead in sin*, the gospel is the *word of life to quicken them*; it is the means of regeneration and conversion, and *able to save their souls*; and this too in the same sense that medicine has power to relieve bodily pain and save from death. In every case, the spirit, the power, and the blessing of God are needful. But this affords no objection to the use and efficacy of the means of his appointment in one case, any more than in another.

These divine institutions must be instilled into the minds of our children, if we wish the saving effect. For this reason God has appointed that his word should be preached or dispensed by public teachers, and by parents to their children. It should be the aim of every teacher and every parent, to make children feel the value of divine instruction, by dispensing the word to them, as the *word of life*; in a manner calculated at once to excite attention and interest the heart.

To suppose that God has appointed means which are not adapted to their end, is implicitly to impeach either his knowledge or his goodness. If bringing up children in the nurture and admonition of the Lord, be not adapted to render them *virtuous*, and *wise unto salvation*, why was the duty enjoined, and such encouragement given? If the means have *any* tendency to that end, they may have a *powerful* tendency, when properly applied: and the more wise and faithful the parent is in applying the means, the greater is the prospect that his child will be

**virtuous, religious, and happy.** But as the efficacy of all means depends on the power and the grace of God, to him the parent should daily look by humble and fervent prayer, for the aids of the divine Spirit; and with faith in the promises and encouragements which he has given in his word.

Should any be disposed to object to the account which has now been given of the importance of christian education, and its tendency to produce virtuous characters; let them consider whether their objections are not against the word, the wisdom, and the goodness of God; and also against the general course of divine providence.

As deplorable as the defects of education now are, it is believed that no intelligent and reflecting person will deny, that there is tenfold more probability that a child will be truly virtuous who is favored with a virtuous education, than that this will be the case with one who is brought up under the influence of parents, sunk into vice and irreligion, who treat with neglect both their own souls and the souls of their offspring. How blessed then must be the consequences, when the defects of education shall be removed, and the importance of training up children in the paths of virtue, shall be clearly understood and duly felt!

The view we have already taken of the subject may account for some facts, and correct some mistakes. In almost every society there are persons whose external walk evinces a sincere regard to virtue and religion; and yet they neglect to join the

church. Why this neglect? They are not conscious of any remarkable change in their views and feelings in regard to the things of religion from their childhood up till now. They cannot remember when it was not with them as it now is, in respect to esteem for those things which are excellent. So far as they can remember, they always had the fear of God before their eyes, and a veneration for his word, his religion, and his friends, and an habitual hatred to vice. They are however conscious of many imperfections, and for these they daily mourn. Now, on careful inquiry, it will probably be found, that nine out of ten of these amiable characters, who thus live in the dark, were the children of pious parents; who took care to sow in their hearts, from their very infancy, the "ineorruptible seed—the word of God," by which the apostle teaches us, people are "born again." This seed took root probably in the hearts of these persons, at a period too early for their present recollection; but it has had a governing influence in their hearts and their lives. Thus God blessed the means of his own appointment, and made them effectual to the formation of virtuous dispositions, habits, and characters.

Had the effects of religious education been duly understood, many of this class of persons might for years have enjoyed, in a much higher degree, the benefits of divine ordinances, the comforts of religion, and peace in believing. Not only so, many of them might have been ornaments, and some of them pillars, in the church of God.

Some perhaps will object, that in persons of this amiable character, we generally find some defects and inconsistencies. In answer, we ask, Where is the class of men, in whom no defects and inconsistencies can be found? Are there not as great defects and inconsistencies to be found even in the objectors? Besides

may not many of these defects of character be accounted for, on the ground of the incorrect views which have prevailed, in regard to the influence of pious education?—from its not having been duly understood that this is the way which God has *ordained* for raising up children to Abraham, and disciples of the Lord Jesus?

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#### ALL IS VANITY AND VEXATION OF SPIRIT.

(Concluded from p. 48.)

HAVING considered the uncertainty of early hopes, and the precarious nature of present enjoyments, we may now attend to the uncertainty of life itself.

It is painful to many to think that life has any boundary, and that it cannot be lengthened out forever in this unsatisfactory world. Nothing will more effectually cure us of our wishes for long life, than habitually to consider how uncertain is every hour of its continuance. Instead of wishing it might last longer, we should rather be swallowed up with wonder and gratitude that it has lasted so long. What numbers have we followed to the grave? What were their ages, their circumstances, and their hopes? How large a portion of the intelligence that is daily poured in upon us consists in narratives of deaths? And deaths too of those who have not reached the common term of life. Not of those who have quietly died in their beds; not of those who have sunk into the grave by unperceived decay; but deaths sudden, violent, and

unexpected, every one of which invites us to look upon ourselves and ask, why was he taken and I left?—O God, have mercy on the generation of men, for they are passing away.

It may be said, that the picture which has been given of human life, as full of uncertainty and vicissitude, is too gloomy and discouraging. It is true we have viewed the dark side, but it is not the less real; and it may be of use occasionally to contemplate it, that our attachment to the world may be weakened before it is rudely broken by the hand of death. But why is all this uncertainty permitted under the government of a benevolent and unchangeable God? The only light in which the present state of things can be rationally considered, is that of a state of probation. It is wisely adapted to the discipline, the trial, and consequently to the improvement of moral beings. This world is not a place of rewards. This is evident from the afflictions which fall on the most worthy of our race. It is not a state of

punishment; for many here enjoy much more than they deserve. The only supposition that remains is, that it is a state of probation; that it is introductory to something future, where the apparent inequalities of God's moral government shall be rectified; and those who are now probationers will be judged, their characters will be determined, their progress ascertained, and their condition assigned either of punishment or reward. This view of society is bright and satisfactory. If you still ask, Why is so much uncertainty permitted? I may in return ask, Why not more? If you say, less would have answered the purpose of God! I ask, how much less? And why may not beings, placed in a condition less probationary or less favorable than ours, with equal reason ask, Why were we not created more per-

fect, more secure, and more exalted?

But can we live here as though this were our abiding place? Have we found here enough to satisfy the desires of souls immortal like our own? O no! The mercies and perplexities, the disappointments and doubts and vicissitudes of this life, are not *all* that belongs to the existence which God has given us. If we go to the gospel of his Son, man there appears another creature. He is not deserted by heaven; he is not forgotten of that God, who gave his own Son to die, that we might live. There we find ourselves spiritual, ethereal, immortal. Weep therefore, as though you wept not, and rejoice as though you rejoiced not; for though the fashion of this world is passing away, there is a building of God, a house not made with hands, eternal in the heavens. B.

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*Illustrations of passages in the New Testament, which refer to sentiments, &c. among the Jews in the time of our Savior.*

40.

Luke v. 12—14. “When he was in a certain city, a man full of leprosy, seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, ‘I will, be thou clean.’ And immediately the leprosy departed from him. And he charged him to tell no man; ‘but go, shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.’ ”

MAUNDREL says that the leprosy of the east, differs much from that which has existed in Europe; that it defiles the whole surface of the body, deforms the joints, and is most loathsome to the sight; and that it may be pronounced the utmost corruption of the human frame on this side of the grave.

Of the very wretched condition of lepers, we have a striking picture, in the account of the “four leprous men, who were at, or near the gate of Samaria, when the city was besieged by

Benhadad, king of Syria. They said one to another, why sit we here until we die? If we say, we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians. If they save us alive, we shall live; and if they kill us, we shall but die."

(2 Kings, vii. 3, 4.)

Leprosy, it is supposed, was a disease at first peculiar to the Egyptians; and from them, that it spread into Syria. But the leprosy, of which we have so minute an account in the 13th of Leviticus, was believed by the Rabbins to be, not so much a common disease, or a legal pollution, as a divine infliction, for the punishment of some enormous sin. Moses prescribed no natural remedy for it; but required only, that the diseased person should show himself to the priest. If the priest thought the disease to be a real leprosy, capable of being communicated, he separated the leper from the company of mankind. When a person was declared to be leprous, he was obliged to rend his clothes, as an expression of mourning, and that he might be more easily distinguished from others. His head was likewise to be bare, and his lips were to be covered, either with his hand, or with the skirt of his garment thrown over his head, after the manner of mourners; and proclaiming his own misery, to cry aloud, *unclean! unclean!* These also were warnings to others, not to come near to him. In this melancholy condition, the unhappy person was

shut without the camp; and afterwards excluded from the cities; that none might converse with him, but such as were leprous like himself. So strictly was this law observed, that Azariah, king of Judah, being smitten with this disease, dwelt in a separate house, apart by himself, to the day of his death. (2 Kings xv. 5.)

But if lepers were excluded from cities, how is it, that when our Lord was in a certain city, a man *full of leprosy* came to him to be healed? I do not know that any cavilling infidel has noticed this apparent inconsistency of the narrative of the evangelist, with the well known custom of the Jews, of refusing to lepers admittance into any of their cities. But it is one of the most striking of the apparent inconsistencies in the gospels, with known and established facts and customs at the time. It was however, a peculiarity of this disease, that when it became extended over the whole frame, the leper was pronounced clean; (Lev. xiii. 12, 13.) for the danger of contagion seems then to have passed. Gehazi, the servant of Elijah, was punished with a leprosy for life; (2 Kings, v. 27.) but it appears that notwithstanding this, he was considered clean, and continued to reside with his master. (2 Kings viii. 5.)

Having cleansed, or rather healed the leper, our Lord charged him to tell no man, and sent him to the priest, the appointed judge of the cure. "Shew thyself to the priest, and offer for thy cleansing, according as Mo-

ses commanded, *for a testimony unto them.*" That is, 'tell no man that it was I who healed thee, till thou hast offered thy gift to the priest; and he by receiving it, has acknowledged thy cure.' This seems to be the meaning of the expression, "offer the gift which Moses commanded, *for a testimony unto them.*" In all other places where this phrase occurs, it imports, a testimony to the truth of our Lord's mission, or of his doctrine; and therefore probably signifies here, that by pronouneing the man to be healed, the priests may have *a testimony*, that Jesus is the Christ.

It was however an additional reason for requiring this leper to tell no man by whom he had been cured, till he had shewn himself to the priest, that this miracle was performed in Galilee; (comp.

Mark. i. 89.) and the priests who were to determine whether the man was actually healed were at Jerusalem. Our Lord therefore commanded the healed leper to hasten to the priests, before the fame of his cure should reach them; that they might pronounce him to be restored, before their envy and jealousy of himself should be excited. Thus by the acknowledgment that the man was healed, the miracle would become a testimony, or evidence to them, that he who had performed it, was, as he professed to be, the Messiah.

[Maundrel's 2d letter to Mr. Osborn, at the end of his Journey from Aleppo to Jerusalem. Lewis' Orig. Heb. v. 1, 2, p. 518 —22. Lightfoot on Matthew viii. 2, 4. And Grotius on Matthew viii. 4.]

#### ON THE INFLUENCE OF CONSTANTINE THE GREAT.

AT the close of the first century from the birth of the Messiah, his religion was spread in a considerable degree through the various parts of the Roman empire. In the two following centuries, christianity continued to progress without the aid, and even in opposition to the wishes, of civil rulers. This religion however became gradually corrupted by injudicious efforts to accommodate its doctrines to the taste of the gentiles, or by incorporating with it some opinions borrowed from gentile philosophers. This course of events may be accounted for, at least in part, from these circumstances:

the art of printing had not then been invented—copies of the christian scriptures were in manuscripts, and few in number; the first christians were Jews, a despised and persecuted people—the Gentile converts, who were men of learning, had been educated in the school of Gentile philosophy, and must of course have imbibed strong prepossessions in its favor; and finally, a strong desire must have naturally existed in the minds of christians to do all they could consistently to render their religion popular, that they might be free from reproach and persecution. Thus situated, it is not wonder-

ful if in some instances they passed the bounds of prudence and propriety. They must have been more than men not to be liable to mistakes and missteps under such circumstances.

About the year 313, Constantine professed to be a convert to the christian faith, and spread his imperial and military wings for the protection of the followers of the Prince of peace. This event has been differently viewed by different persons. While some have regarded it as a special "*coming of Christ*" for the benefit of his church; others have esteemed it as one of the most unfortunate events to the christian religion. At different times I have been strongly inclined to each of these contradictory opinions. At present I am disposed to regard the influence of Constantine as both very favorable, and very unfavorable to christianity—that is, it was very favorable in some important respects, and very unfavorable in others.

As the world is under the government of God, it may be regarded as an impeachment of his wisdom to suppose, that no good has resulted or will result to the church, from events so extensive in their influence and consequences. It behoves us then to submit to the wisdom of Him who rules over all, and to inquire impartially respecting the good and the evil, which have resulted from the influence of that wonderful military christian emperor.

*First.* We may take a view of the bright side of the cloud.—No new religious institution could ever become universal in this

world, without first acquiring a large share of popularity. The religion of Jesus was in many respects different from all that had existed in the world when he made his appearance as the Messiah. It therefore had to encounter the inveterate prejudices both of the Jews and the Gentiles. Its rapid progress in the first century cannot be rationally accounted for, but by the intervention of miraculous agency. But it appears not to have been the purpose of God that miracles should always be employed in favor of the gospel. If he had destined christianity to become the universal religion, some event must have existence to give it popularity, that it might be known, examined, and respected by men of every rank; and particularly by men of information and influence, who had regarded this religion as beneath their dignity or notice.

Now what event could have been better adapted to this purpose, than Constantine's professing to be a convert to the christian faith, and employing his influence in favor of its friends. He was eminent for his talents and learning, was at the head of a vast empire, and the most renowned military character of the age. Whatever may be justly said of his defects, or his vices, or his want of the christian spirit; still his open avowal in favor of christianity, must have had a powerful influence in giving it popularity in the world; and also in bringing paganism into disrepute through the empire. Men of rank and learning would naturally be led to examine the

claims of a religion which had been openly adopted by their celebrated chief. Some of these examiners might become converts from personal conviction of the truth of the scriptures; others might be led to treat the religion they inculcate with decency and respect, from a wish not to offend their monarch. People of every class would feel at liberty to examine for themselves. The scriptures and the forms and ceremonies of religion would become more generally known; for it was no longer a matter of reproach, to attend at the christian assemblies for worship and religious instruction. The report of Constantine's conversion could not be confined to his empire; it must have spread to other nations, excited some attention, and diminished the obloquy which had been attached to the christian name.

Thus, whether Constantine was a sincere christian or not, his professed conversion might be the means appointed by God, to give celebrity to a religion, which was destined to become universal. The popularity, which the christian name thus acquired, has not been lost to the present time. Its present popularity in Europe, Asia, Africa, and America, may in a great measure have resulted from the influence of Constantine. Had his power and influence been employed to bring christianity into contempt, it is possible that we at this time should have been enveloped in the darkness of paganism; and that there would not have been, from his day to the present, a Prince in Europe, bearing the

name of a christian. When these things shall have their due weight, it will perhaps no longer be doubted, that some good has resulted from the influence of the first christian emperor.

*Second.* We must now examine the dark side of the subject. Here we shall find matter for deep regret and lamentation: for it will appear, that the same influence which gave popularity to the christian religion, gave rise to a flood of corruption, which in a great degree changed its mild and benignant character. If we were merely to compare the state of things prior and subsequent to the conversion of Constantine, we should be ready to suspect that he became a convert by a bargain or compromise with the christian clergy;—that he on his part engaged to become an avowed christian, to exalt the clergy in power and wealth, to protect the church, establish its forms of worship, and to abolish paganism; but on this condition, that the christians, on their part, should lay aside the meek and humble spirit enjoined by the Prince of peace, and imbibe the spirit of a Prince of war: In other words, that he would establish and support the *forms* of their religion, if they would renounce its *spirit*, and become subservient to him as a military christian. By this however is not intended that any such agreement was actually made prior to his professed conversion. But it is believed that his influence produced as great a change in many of the christians, as he experienced in becoming of their number; and that they imbibed

more of his war spirit, than he imbibed of the meek and quiet spirit of Jesus. For he still continued a most valiant and bloody warrior, and the christians became his submissive followers. Thus while the influence of Constantine gave popularity to the scriptures, to the name and the forms of the christian religion; it also prevailed to render the barbarous custom of war as popular among christians, as it was with the pagans.\*

By the favor and the influence of Constantine, the usurpations of the clergy were greatly accelerated, and a broad foundation was laid for the enormous papal hierarchy, which was erected in the following centuries. To the same source may probably be traced each branch of the system of blood which obtained popularity in the papal church. First, the bloody custom of deciding national disputes by war. Second, the custom of propagating the gospel and converting Pagans by the edge of the sword. Third, the custom of torturing and murdering christians for supposed heresy, or a dissent from the creed of the majority. Each of which customs has slain its millions, if not its tens of millions. With

these savage, bloody and murderous customs must have been introduced and sanctioned by professed christians, a flood of the vilest passions which ever disgraced the name of man.

By such an inundation of evils, christianity was converted into an engine of ambition, avarice, despotism and malignity;—from an institution of peace on earth and good will towards men, it was made necessary to strife, mischief, war, murder, and destruction. Thus the best things have been perverted to the worst purposes.

Considering the weakness and depravity of human nature, something like what in fact took place, might have been expected from the Emperor's conversion. The event must have been a matter of great joy to the christians in every part of the empire. In return for his favors and protection, they would naturally be led to do every thing they could conscientiously, to gratify him and to secure to themselves a continuance of his kindness. And however much it is to be deplored, it is not very wonderful, considering the change in their circumstances, if both their joy, and their compliance with his wishes, were excessive. As

\* Mr. Gibbon, in writing on the "Decline and Fall of the Roman Empire," was not unwilling to reproach christianity and its professors. In speaking of the character of the early christians, he says, "Nor could their humane ignorance be convinced that it was lawful on any occasion to shed the blood of a fellow creature, either by the sword of justice or that of war." Vol. II. p. 326.—If this was a reproach to christianity, it has long since been *washed away by blood*. Happy will be the state of the world when this "*humane ignorance*," relating to *war*, shall become universal. It is not however to be denied, that some christians were engaged in war in the second century; but whether voluntarily or by compulsion, we are not informed. See Mosheim's account of the "*Thundering Legion*." Eccl. History, pp. 151, 152. Charlestown Edition.

war had long been popular among the nations, the christians might be too easily persuaded, that as they now had a military Chief for a Christian Emperor, it was lawful for them to become *fighting christians*; and especially so, as their leader adopted the *symbol of the cross* for his *military standard*. Few men are invulnerable to the seductive influence of imperial favors, under the show of respect for a religion which is dear to their hearts. When those christians had once yielded, through the influence of excessive joy and confidence, many obstacles might appear in the way of return. One step of apostasy naturally paved the way for another. The mistaken strides of one generation were transmitted to the next, till habits and customs became established, not easily overcome, and subversive of the genuine influence of the gospel.

This is a concise, but it is believed, an honest statement of the benefits and the evils which have resulted from the influence of the celebrated Emperor. If the account be correct, he may with propriety be called "Constantine the **Great**;" but whether he was also Constantine the **Good**, is a question which must be referred to the judgment of Him, who knows what allowance to make for the influence of popular delusions, in estimating the characters of *military christians*. To him, and not to me, it belongs, to determine the final destiny of men.

We have seen that the streams which have flowed from the influence of this wonderful man

are two-fold—a stream of *benefits*, and a stream of *evils*. Of each of these streams christians have been drinking for fifteen centuries, and neither of them is exhausted. Since the reformation from popery, the stream of evils has been in some respects diminished. The custom of propagating the gospel by the sword has fallen into general contempt. The inhuman custom of murdering christians for supposed heresy, has been generally exchanged for the *milder* custom of destroying their characters and their usefulness. But the custom of deciding national controversies by war and violence, still subsists with all its popularity and most of its horrors. It may be doubted whether there are now in the world any tribes of Pagans or Mahometans more addicted to war, than the nations of Christendom. Nor should we wonder if Pagans were to abandon the custom through shame, finding themselves far outdone by the ingenuity and the blood-thirsty disposition of those who can boast of being *enlightened christians*.

As the nations of Christendom now enjoy the benefits of having their religion so popular, as to be free from the fear of being persecuted by the several governments; does it not behove every class of christians to unite in their prayers and their efforts, that the custom of war may soon fall into the same contempt and abhorrence that protestants now feel for the former popular customs, of burning or butchering men for supposed heresy, and of killing one part of a nation of

**Pagans to persuade the survivors to embrace the christian religion!**

The three customs were equally repugnant to the spirit of the gospel and the temper of Jesus. The abolition of two of them, affords ground to hope, that the time approaches which shall consign the other to the same fate. Too long have christians been contented with the *name* and the *forms* of christianity with little of its *spirit*. The name, the form, and the boast, may exist amid scenes of war, of violence, and of blood. The

spirit of this religion, when properly displayed, will give peace to the world.

If we were to compare the good and the evil which have already resulted from the influence of Constantine, without any respect to the future, it might be difficult to determine on which side is the greater amount. But the good is a price put into the hands of christians, which if rightly improved, may exterminate the evil—occasion the benefits to overspread the earth, and to fill the world with peace and joy.

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**FALSE AND UNCHRISTIAN SENTIMENTS ON NATIONAL HONOR.**

**MR. EDITOR,**

I HAVE seen with pleasure the communications in your late numbers, on the evils of war, and the blessings of peace. From these, and from the spirit which breathes through your whole work, I am persuaded that you, and your readers, partake largely in the joy which has brightened every countenance, and warmed every heart, in the reception of the late good news from Europe. I congratulate you on the restoration of peace to our country—and still more, it is my hope that by your labors you may contribute to the preservation of this invaluable blessing. The slightest observation must have taught us, that the peace of a nation depends very much on its own character and spirit. A just and pacific nation, which unites with firmness in maintaining its own undoubted rights, an inviolable respect for the rights and

equitable claims of other communities, will seldom be reduced to the necessity of war. War has its origin in selfish lusts and malignant passions. Just in proportion as we inspire a people with sentiments of equity and humanity, we ensure to them a tranquil and flourishing condition. National, as well as individual peace, is the fruit of a christian spirit, much more than of schemes of policy. In vain do we put our hand and seal to a treaty of peace, while the flame of war burns in the heart. If these remarks be just, is it presumptuous to hope that the Christian Disciple, which has for its end the diffusion of a mild, charitable, and benevolent spirit, through the community, will not be without its influence in perpetuating the blessing which a most merciful Providence is again affording to our beloved country?

I have thought that important

aid would be given to the cause of peace, could we correct the false sentiments which prevail on the subject of *national honor*. These sentiments have come down from barbarous ages, and although directly opposed to the spirit of christianity, are diffused through every christian country, without distinction of rank or party. In what is the *honor of a nation* supposed to consist? In its virtues? its liberty? its internal administration of justice? its equity towards foreign nations? its love of peace, and culture of benevolence? No; these have nothing to do with a nation's honor. It consists in repelling with irritation whatever wears the form of injury from other nations, although this injury may have been provoked; and in fighting with desperate courage, no matter how iniquitous the conflict. The honor of a nation, in the view of multitudes, is precisely the same thing with the honor of a duellist. It does not consist in following with a generous consistency the principles of rectitude; but in drawing the sword with spirit, and in fighting with gallantry. A nation's honor does not suffer from intrigue, from perfidy, from trampling on the rights of other communities, from waging cruel wars. It suffers by patience, by forbearance, and especially by defeat, even though it has exerted every power in its own defence. A nation is thought to reach the highest point of honor, when it obtains conquests, although its cause is unjust, and it has stooped for success to the basest means.

We have striking examples of

these sentiments and of their ruinous effects in all nations, and especially in France during her late revolutionary struggles. That great but misguided nation really imagined that her honor was promoted, when her late despot led her armies to victory, although every victory fastened more firmly an iron yoke on her own neck. Parents, whose children were torn from them, to slay and to be slain, found relief in the hope that the honor of the nation was to be extended; and even now, the release of the French from the fangs of their oppressor is not a little embittered by the thought, that their country has been disgraced by the defeat of their arms. They see nothing dishonorable in the invasion of other nations without any motive but the rage for conquest. But the recollection that their own country has in turn been overrun by invaders, is a wound which rankles in their breasts; and many would see with pleasure Europe again convulsed, that this foul stain might be washed away.

This proneness to place national honor in *military courage* is an error which the interests of humanity call us loudly to correct. What after all is the claim of this courage to our respect? I would not undervalue it, but it certainly deserves very little of the splendor which is thrown around it. It is certainly a very vulgar virtue. It grows up without extraordinary culture in almost every breast. Men of no character and no principle, the very offscouring of our streets, if turned into the ranks, soon catch

this contagious courage, and fight as resolutely as men of real elevation of mind. To those of us, who live in a condition of ease and security, this courage seems a wonderful acquisition. But to a man living in a camp, where cowardice is not only infamy but death, and where danger is the most familiar object to the mind, it springs up almost mechanically; and a man must have a more than common share of timidity in his constitution, if he do not easily acquire it.—There is a courage of a very different nature from this, the *courage of principle*, which in the city as well as in the camp, dares say and do what conscience dictates, and dares nothing more. This courage it is most honorable to venerate and cherish; but unhappily this is not thought to enter into the constitution of a nation's honor.

The false but prevalent sentiment, which I have labored to expose, that the honor of a nation consists in military courage and conquest, is most pernicious in its influences. Nations are thus brought to enter with zeal into wars, which have no foundation but the ambition of rulers. They submit to intolerable bur-

dens for the support of military establishments. They are willing that the blood and resources of the state should be wasted in pursuit of that phantom, military renown—and all the compensation which they receive for this impoverishment and slaughter, is, that they hear occasionally a peal of cannons and bells in celebration of a glorious victory, and are assured, that never was the honor of a nation so gallantly maintained.

Let it not be imagined that I would have a nation insensible to its honor. The unhappiness is, that their true glory is regarded with such entire unconcern. This, I repeat it, consists in the virtue, intelligence, and free spirit of a people, and in the adherence of its government to an upright, liberal, and pacific policy. When will nations learn these obvious truths? When will they learn to measure their honor, by the aid they afford to the cause of human improvement in knowledge and liberty, in the arts and virtues, and not by the desolations they spread around them? not by qualities in which they are equalled by almost every barbarous horde, by men in the rudest stages of society?

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## RELIGIOUS INTELLIGENCE.

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### *Abstract of the Second Annual Report, of the Massachusetts Society for suppressing Intemperance.*

THE Board of Council of the Massachusetts Society for the suppression of intemperance, report—

That the operations of the Society during the short term of its existence, appear to have produced salutary ef-

fects in calling the attention of the public to a portentous evil, which was making silent, but rapid, and almost unresisted progress in the community.

To the Board it has appeared highly important to trace up the vice of in-

temperance to its first causes, to mark it in its earliest stages, to awaken attention to those prevalent habits which, though attended with little or no alarm, in numerous instances, have their termination in drunkenness. Upon these habits, if difficult, it is not impracticable to operate, with a gentle and salutary influence; and by casting salt into the fountain to correct the impurity of the stream.

With this view the Board issued a circular after their meeting in December, adapted to show, that the *excessive* use of ardent spirits, commonly results from the *regular* use of it at the return of certain hours; and that the grand healing measure must be applied to the abounding evil by a friendly *concert* among employers to discontinue the custom of furnishing the dangerous draught to laborers. The Board have reason to believe that practice upon this principle has already begun in different parts of the state, and promises to be widely extended.

It is a circumstance in a high degree animating to this society to witness, as they do, a simultaneous effort in several sister States to attain within themselves the objects for which we have associated. In Connecticut, a general society has been organized, and characters of great respectability are active in its concerns.

Similar measures we learn are pursued in Vermont, but we have no official information on the subject.

[The report proceeds to give a pleasing detail of the formation of auxiliary societies in Massachusetts Proper, and the District of Maine. Societies have been formed in Franklin, Concord, Bradford, Danvers, Byfield, Dedham, Bridgewater, Charlestown, Portland and Bath. Connected with the accounts of these societies, we have some alarming facts relating to the progress of intemperance and the state of morals. There are also pleasing accounts of the success and influence of the societies, which we are obliged to omit.]

Having presented a digest of facts and opinions, communicated from different parts of the Commonwealth, and from respected societies, which

have come to our aid, we request the attention of the society to a few remarks.

Somewhat in detail we now learn, what before we knew in the general, that the evil, which we principally combat, has existence to an alarming degree. We have an object; *we contend not as one who beateth the air.* It is not our intention to confront ourselves with other states or other nations, nor to institute flattering or humiliating comparisons. It is sufficient to justify the zeal of this society, that the evil is visibly wasting the wealth and vigor, the intelligence and moral principle of the community; is plunging families into poverty and wretchedness, and a vast multitude of individuals into remediless ruin. If then we feel the love of our country or the love of our kind, they demand an effort to hold the enemy in check, and to limit his ravages, if we cannot destroy his power.

We remark further; *it is a favorable time for the benevolent exertions of this society.* There is an unusually deep sense of the evil extensively felt, and a disposition to attempt its correction. This sense and disposition are principally awakened in that class of the community, which has influence and power to introduce *reform in general habits.* Respectable individuals have been long alarmed, and have written, and talked, and labored to check the evil. Their exertions have been laudable, and in some degree successful. The separate brooks from the mountains, however, have little power before their waters mingle in a common channel, when their social force is competent to put in motion mighty machinery, and to accomplish noble purposes. Habits, ancient and general, grateful also to the weaker, the sensual part of our nature, and appearing in the flattering guise of hospitality to friends and of generosity to dependents, are the habits, out of which the intemperance of the land has grown, and are the habits to be changed, if we would hope for success. This can never be effectually done without *concert.* That *concert* is be-

gun in different states; it is organized in this society, and the voice of encouragement and the promise of aid are heard on every side. The disheartening predictions of the *cautious*, that there would not be found in the community virtue and resolution enough to form auxiliary societies, or, if formed, that they would shrink from their task, are contradicted by facts. Those which were earliest formed and have longest labored, find their spirit invigorated, hostility subsiding, the better part of the community looking upon their labors with favor and gratitude, and "numerous and respectable associates" coming to their aid. These circumstances present strong encouragement to the hopes and the zeal of this society.

To the several auxiliaries of this society we respectfully express the hope, that having *put their hand to the plough, they will not look back.* To have organized is the first and perhaps, the most difficult step, but will be of little avail without further effort. They are not to despair, because all they see necessary to be done has not at once been accomplished; nor to regard their labors as useless, because the fruits of them are not very perceptible. If you cannot number among the early triumphs of your zeal any slaves of the vice recovered to sobriety, you may have succeeded to open the eyes of many to their danger, who were heedlessly verging to the boundaries of intemperance, in whom perhaps the silent resolution has been formed to forbear progress and to attempt retreat. But your principal influence obtains with the sounder part of the community; and very many, not as yet on your muster rolls, by adopting your resolutions and cautious maxims, may have become your virtual associates. Some sanguine friends and some real enemies may be heard to say that you

have done nothing, because measures of vigor have not been attempted. But violent efforts, from their nature commonly short, are not the most promising of success. It is doing *something* and *persevering*, that will ensure success. The habits, which we aim to change, have been gradual in their growth, and can only by degrees be eradicated. The oak, which resists the whirlwind, bows to the patient minor.

Measures of some kind, without fear of defeat, can be adopted in every place. *Example* is always safe; *counsel* may be given without serious offence; and even *authority* may be mildly exerted without fear of hostility, except from those, who feel its lash. The mildest of these methods cannot be wholly inefficient. The influence of example in an individual, a family, and on a farm, in a store-keeper, a master-workman, or a captain of a ship, and especially in a number of respectable gentlemen of different occupations, associated and faithful to their constitution, may be the principle of reform throughout a town. - Something may be added to the power of example by counsel discreetly given by individuals or committees; and though it may sometimes be rudely received, even in those cases the benefit may not be ultimately lost. We add, it will be no difficult thing for a society to wake up the sleeping laws of the land; to encourage the civil officers in their duty; to aid the timid in necessary prosecutions by counsel, security, and testimony. Measures of some nerve, which carry in the very face of them kindness and disinterestedness, may certainly be taken in every county and town, where a moral society has been formed. If regarded at first with jealousy, they will ultimately receive the stamp of public esteem.\*

We now indulge the hope, and (since many respectable examples

\* Auxiliary societies are requested to make their annual communication, by the first of February, that there may be opportunity to lay them before the Board, and for a committee to digest them in the annual report. Those communications, it is desired, may comprise such facts and information, and suggest such expedients and measures as may be deemed important to the common object.

have been so soon given,) a degree of confidence, that societies of this description will continue to increase and to extend their influence. If this hope be realized, the public will not long be insensible to the value of their exertions. In proportion as they are successful, beggary and petty theft will be found to decline; the cries of the poor will be less vehement for bread, and their children will be seen in apparel fit to appear in the school-room and the house of God; the workhouse will loose half its tenants, and the jail and state penitentiary half their convicts. Gaming, profanity, and lewdness also will decline with their parent vice; in a word, the moral pulse of the community will gradually sink from hectic to health.

If a change so much needed, and for the want of which our county endures the great judgments of heaven, should be promoted by our exertions, this society will be cherished with grateful esteem. The Humane Society is justly esteemed an association of philanthropists. They evince their benevolence in diffusing a knowledge of the best methods of resuscitating the drowned, in lighting up the bea-

con to mariners driven before the tempest, in reaching to the wreck the life boat, and in preparing shelter for the exhausted sailor, cast on the desert island. We, too, by the aid of heaven, hope to *resuscitate the dead*—to restore the almost expiring felo-de-se to his family and friends. If in this part of our office we should be no oftener successful, than the *humane* are with those, who have become breathless and cold beneath the wave, our benevolent attempt may claim the same praise; and if successful, greater praise, for we *save a soul from death, and hide a multitude of sins*. It is our office too to light up the beacon to those who are sailing on a deceitful sea, unconscious of their dangers, and to furnish the life-boat for their escape. Cherishing the animating hope of success, let the members and friends of this society commend their object to the great Author of all good influence, and, addressing themselves to their labors of love with renewed ardor, be *stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labor is not in vain in the Lord*.

### From Prince Galitzin to Lord Teignmouth.

MY LORD,

THE Committee of the St. Petersburg Bible Society has charged me, on the occasion of the departure of the Rev. John Paterson for England, to write to your Lordship, in order to express their most unfeigned gratitude to the British and Foreign Bible Society, for having sent hither this worthy member, whose attention and cares have been so hearty and so successful for the benefit of the Bible Society in Russia.

The first year of the existence of this our society has been already signalized by very numerous and considerable enterprizes and actions. Besides the distribution of the holy scriptures in different languages throughout several countries of this extensive empire, the committee have partly begun and partly undertaken to print

St. Petersburg, Jan. 20, 1814.

them in the Selavonic, German, Finnish, French, Polish, Armenian, and Kalmuck or Mongol dialects. The number of members and benefactors in this salutary work increases daily; the most distant provinces of Russia are emulating the nearest in active contribution towards the success of it; and the light of the word of God begins to illuminate the cottages of the poor, the asylums of the helpless, the hospitals and the prisons. The prisoners of war partake of it; even the heathens and Mahometans begin to receive and to feel it. In the mean time, the happy effect of the establishment of the St. Petersburg Society and its committee, has been the production of similar committees, or rather parts of our general committee, in several cities of Russia,

such as Moscow, Riga, Yaroslaff, Dorpat, Reval, and Mitau.

We entertain the most sanguine hopes from the co-operation of these partial committees in our general undertakings.

The committee, while they prostrate themselves before the Almighty Giver of all good, who, with one hand, hath delivered Russia from her outward enemies, and with the other, planted in her bosom an institution for disseminating more effectually his word, acknowledge with a heartfelt satisfaction the instruments of his holy decrees.

The British and Foreign Bible Society have acquired a sacred right to the everlasting gratitude of the Society of St. Petersburg; which cannot at the same time but give a solemn testimony to the indefatigable co-operation of their member, the Rev. John Paterson, in their splendid successes.

Accept, my Lord, of the assurance of my esteem and most unfeigned respect for your person.

I have the honor to be your Lordship's most humble and most obedient servant,

PRINCE ALEXANDER GALITZIN.  
To the Rt. Hon. Lord Teignmouth.

REPLY TO THE ABOVE.

Sir, London, April 25, 1814.

THE letter which I had the honor to receive from your Excellency by the Rev. John Paterson, arrived at a most auspicious time, amidst the public demonstration of national joy, for the signal success which, by the divine blessing, has attended the arms of his Majesty, the emperor of Russia, and the high Allied Powers.

Whilst I offer you my sincere congratulations on the propitious termination of those convulsions which have so long disturbed the repose of Europe, I no less cordially unite with the committee of the British and Foreign Bible Society in congratulating your Excellency and the Committee of the Bible Society at St. Petersburg, on the prosperous career of your benevolent Institution. It has indeed proceeded with an energy and

activity which surprise and delight us: we rejoice at the acceptance which it has obtained throughout the Russian empire; at the variety, extent and beneficence of its operations; and at the increasing number of Committees associated with it; and we anticipate in its continued and animated exertions, the attainment of the object of His Imperial Majesty's paternal solicitude, the moral and religious improvement of his subjects.

That the Almighty has designed to use that instrumentality of the British and Foreign Bible Society, in promoting the establishment of an Institution at St. Petersburg, by which so much good has already been accomplished, and from whose future exertions so much is expected, calls for our humble and devout thanksgivings. To God alone be ascribed the glory and the praise.

The testimony of your Excellency and the Committee to the merit and indefatigable labors of the Rev. John Paterson, is most honorable to him and gratifying to us: and we rejoice that the implicit confidence which we reposed in his piety, zeal, and discretion, has been so amply merited by exertions which you have so highly commended.

With the sincerest wishes for the prosperity of your Society, in which we feel a fraternal interest, and with sentiments of the highest respect and esteem for your Excellency, I have the honor to be your Excellency's most humble servant, TEIGNMOUTH.

To His Excellency Prince Galitzin.

Proclamation for a day of thanksgiving, by the Emperor Alexander.

BELOVED subjects! A year is elapsed since we were called upon to return thanks to God for delivering our realms from the hands of cruel and powerful enemies. Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now volunta-

rily marching with us. All the nations which lie between Russia and France follow our example, and, having united their arms with ours, turn them against the oppressor of the nations.

So great a change upon earth could only have been effected by the special power of God. The destiny of nations and states rises and falls by the power of his Almighty arm. Who is powerful without him? Who is strong and stable, unless by his will? Let us turn to him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might: but, without him we are nothing. Let all the praise of men, therefore, be silenced before him. Let each of us present the sacrifice of praise to him to whom it is due. Our true glory and honor is humility before him. We are convinced that each of our faithful subjects always feels this, and especially after so much divine goodness has been poured out upon us. Animated, therefore, by these sentiments of humility and zeal, we ordain, on the present occasion, that throughout our whole empire, every temple of God be opened; that in every church solemn thanksgivings be presented, on bended knees, to the Maker and Disposer of all things; and that all present tears of the warmest gratitude to him, for the unspeakable mercy shewn us. By the power of his Almighty arm he hath drawn us out of great deeps, and placed us on the pinnacle of glory: What shall we render unto him, but tears of gratitude and joy.

Given at the Head Quarters, Carlsruhe, Dec. 6, O. S. 1813.

(Signed) ALEXANDER.

*From the society at Gothenburg to the British and Foreign Bible Society.*

Gothenburg, Apr. 16, 1814.

MY LORD AND GENTLEMEN,  
THE Bible Society in London had

not received our acknowledgement for the first proof of their kindness to us, when they came forward a second time to our aid with a donation of 200*l.* of which bounty however, owing to the severity of the season, we have not till lately become informed, and although in consequence the returning of thanks on our part has been delayed, it still affords us no small satisfaction to reflect, that our gratitude for favors already conferred, has never been called in question.

The donation which we have had the happiness to receive, is not valuable merely on account of its pecuniary importance, but because we regard it as a mark of that benevolence which is the offspring of a mind receiving its own reward from the good it affords to others.

Gratitude to persons of such minds is not a mere act, which duty demands, but a gratification which imparts joy and inward satisfaction. And this joy, which we all feel most sincerely, will be equally felt by many a heart in the moment of devotion, and will by the power and influence of the spirit of God, unite all in prayers and thanksgivings with their unknown benefactors. We have the honor to be, &c. (Signed by fourteen persons.)

*From the Corporation of Eskilstuna.*

Eskilstuna, Jan. 7, 1814.

MY LORD AND GENTLEMEN,

THE donation of 100*l.* which the British and Foreign Bible Society has been pleased to grant to the town and district of Eskilstuna, for the purpose of providing our poor, young and old, with the Holy Scriptures, has been received by us with feelings of joy and astonishment.

In this, we cannot but notice and adore the ways of divine providence in its care of the church. How can we otherwise account for hearts in England being moved to impart zeal, and extend support to the cause of Jews in the North? A society meet in London for the noble purpose of furthering, at their expense, the dis-

semination of the scriptures; and they do not, even in travelling over the map of the world, overlook such an insignificant spot as our dear little Eskilstuna. This has filled our hearts with deep veneration for the gracious ways of divine providence.

We beg leave to return our warmest and humblest thanks for this most liberal donation: and you may rest assured, that, as long as the gospel of Christ is held in value in Sweden, there will not be wanting men in Eskilstuna, who, with gratitude and veneration, will remember the noble donors to our Bible Fund; for we have it in contemplation, not only to make a proper application of your bounty, but also annually to celebrate the Bible Institution among the Members of these Congregations.

Imploring the blessing of Almighty God on your respected Society, not only in this, but for all succeeding years, we have the honor to remain, on behalf of the Corporation and united Congregations of the town and district of Eskilstuna,

My Lord and gentlemen, your very obliged humble servants.

(signed by three persons.)

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*From Rev. E. Henderson.*

*Copenhagen, Feb. 8, 1814.*

I AM extremely happy that I have it in my power to inform you, that the printing of the Icelandic Bible, 5000 copies, and likewise 5000 extra copies of the New Testament, is brought to a termination. I am busy getting them bound. To insure their being ready in time for the spring ships, I got the book binders to begin in the month of October with the sizing and folding of such sheets as were then sufficiently dry for that purpose: 450 copies they have already delivered, and have engaged to deliver the whole by the end of April. I hope by the help of God, in the course of four or five months to be engaged in the delightful employment of distributing them among a grateful people. I already in anticipation see them flocking a-

round me, to receive the word of eternal life. O what joy it will give me to see my prospects realized!

What a time has elapsed since the last letter was exchanged between us! For a considerable period we have been completely shut in here; yet, blessed be God, we have been like Noah in the ark, safe in the midst of contending elements. While all around has threatened to devour us, the Lord has in undeserved mercy protected us, and at length bestowed upon us the inestimable blessing of peace. The ark has got ashore, and we are now permitted to go abroad and see the desolations which the Lord hath wrought in the earth. O that men would learn righteousness from these lessons of holy indignation, which have been laid before them, that they would turn to him that smiteth them, acknowledge his justice and their own rebellion, and give him the glory due unto his name.

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*From the Dorking Bible Association.*

A POOR woman subscribed to a Bible Association at Dorking, whose husband had not for many years attended any place of worship. He was frequently in a state of intoxication, and spent so much of his money at the public house, drinking and playing cards, that he brought very little home to his wife, who has been sometimes in such distress, having a large family of young children, that she has borrowed three pence or six pence of a neighbor to buy bread for the day; whilst her husband was continually seen fighting and quarrelling in the street, even on a Sunday. Nearly five months since, she obtained a bible which she laid in his way, hoping he might be tempted to take it up and read. This was shortly afterwards the case; and the effect upon his mind was soon visible in his conduct. He began to attend church once, then twice in the day, taking one of his little children with him, and has since only missed one Sunday morning from

urgent necessity. He reads to his family in the Bible—He has not to her knowledge been intoxicated from the time this change was effected.—He brings home *all* the money he earns, and the poor woman says they have never been so happy since they were married; and cannot be sufficiently thankful that she was induced to subscribe to the Association, and for the blessing that has attended her obtaining a Bible.

### Table of Longevity in Russia.

THE following table is taken from the Columbian Centinel for Jan. 1815. After mentioning the death of an aged person in Russia the Editor says, "We have seen an official table published in Russia of the deaths of persons belonging to the Greek Church in the year 1813, which gives the following extraordinary results:—"

Whole number of deaths 971,385:

Of which 1 died aged	165
3	135
1	130
15	125
33	from 115 to 120
53	from 110 to 115
127	from 105 to 110
521	from 100 to 105
1400	from 95 to 100
2849	from 90 to 95
4451	from 85 to 90

To some of our readers this table may appear very extraordinary, and it may be gratifying to see it contrasted with a table in our own country. In the first volume of this work we published an extract from Dr. Kendal's *Century Sermon*, containing a bill of mortality in Weston for 30 years. From which we make the following table.

Whole number of deaths	396
1 died aged 102	
3	95 and upwards.
12	90 and upwards.
27	85 and upwards.
52	80 and upwards.
90	70 and upwards.

In the Russian table no age is mentioned under 85. Those who lived to 85 and upwards compared with the

whole number were less than 1 to 103.

But in Weston they were more than 1 to 15.

In Russia those who lived to 90 were as 1 to 194.

In Weston as 1 to 33.

In Russia those who lived to 95 were as 1 to 451.

In Weston as 1 to 132.

In Russia those who lived to 100 as 1 to 1275.

In Weston as 1 to 396.

In Weston not one of 396 arrived to the age of 205.

In Russia of near a million, 233 arrived to 205 or upwards.

But in Weston those who arrived to 85 and upwards, compared with the whole number, were more than seven to one of those who arrived to that age in Russia.

### Return of Peace.

A TREATY of Peace between Great Britain and the United States was signed by the Plenipotentiaries at Ghent Dec. 24, 1814.—Ratified on the part of the Prince Regent Dec. 30, Approved by the Senate of the United States Feb. 17, 1815—Proclaimed by the President Feb. 18.—The Ratified Treaty was brought from Washington to New York in 23 hours, a distance of 240 miles. It was received at Boston Feb. 21, at 7 o'clock A. M. The war commenced June 18, 1812. Its duration 2 years 8 months.

THE glad tidings of peace have once more been heard in our land. While we participate in the general joy and unite with those who give praise to God for his mercy, we hope to be indulged in a few reflexions suited to the occasion, and calculated to lead ourselves and our readers to a right use of the undeserved blessing.

The Christian Disciple commenced in the time of war, and we have not indulged a full expression of our views on that melancholy subject, lest we should give to the work what would be regarded as a political and party character. But as the nation is now delivered from that calamity, and as

all parties rejoice in the event of peace; we hope that on *this* subject we may speak freely without giving offence.

Why then, we ask, is the news of peace a matter of such general joy? Is it not because the war has been felt as a dreadful calamity? Although it is a deplorable fact that there are men in every nation so selfish or malignant, that they can delight in a declaration of war, which exposes thousands to misery and death; yet we seldom see a whole community so deluded, as to rejoice in an event which is *acknowledged* to be a *frown of heaven*, and a *curse to the nation*. We must therefore conclude, that there is now a general impression on the minds of people, that **PEACE** is better than **war**.

But if war is an evil of so dreadful a character, that a temporary deliverance from it will diffuse joy through a nation; is it not suitable to inquire, whether something may not be done to prevent a recurrence of this awful scourge? If war originated, like earthquakes, from causes over which human agency has no control, still it would be our duty to humble ourselves for our offences, carefully to avoid every thing which would tend to provoke the displeasure of God, and to do whatever would tend to secure his favor. How much more then should means be used to prevent the recurrence of a calamity, which results directly from the lusts, the passions and the delusive opinions of mankind! Inordinate lusts or passions for wealth, and fame, and power, are the sources of war. From the indulgence of these passions in different persons, aspiring for the same objects, originates hatred, envy, and the spirit of revenge; and from these malignant feelings, proceed malignant remarks, speeches, and writings. The reiteration of abusive language augments the malignity, until men become ripe for a declaration of war, and to sheath their swords in the hearts of each other; yea, even in the hearts of such as never gave them the least provocation. So

"Volcanos bellow ere they disem-bogue."

Now, what can be more evident than that such a spirit and such a

course of conduct, are the very reverse of those enjoined by the precepts and the example of the Lord Jesus? Was it not the very design of the christian religion, to subdue the passions from whence wars and fightings proceed?

If such be the causes of war, and such the design and tendency of the gospel; shall christians forbear all efforts to secure a continuance of the blessings of peace? Shall they conduct as though they had no more concern in the causes of war, than they have in the causes of tempests or earthquakes, or volcanic irruptions? And as though the calamities of war must be necessarily and periodically felt to the end of time, even if men were all united in christian love? God forbid!

If then we feel grateful for the blessings of peace, if we wish its continuance—if we desire to transmit it to the next generation;—let every one learn of him who was meek and lowly of heart—learn to subdue every passion in himself from which war could possibly originate. Let every one be humble for past offences, and look to the God of all grace for aid to govern his temper and bridle his tongue, as becomes one who must give account to the Searcher of hearts. Let children be faithfully taught by precept and example, to reverence the character and the commands of Christ; and to abhor every passion, every vice, and every practice, which endangers the peace of society and the tranquility of the world.

To persons not destitute of benevolence, the present scene of joy must be mingled with distressing recollections. If we have christian feelings, we must not only give praise to God, and rejoice with those who rejoice; but we must weep with those who weep. How many thousands has the war reduced from affluence or competency to beggary and want! How many have been made criples and invalids for life! Alas! how many thousands have been precipitated into eternity unprepared, leaving relations and friends to bewail their untimely fate!

To these considerations of individual suffering and woe, we have to add

that the nation has been both impoverished and corrupted; and yet for all this waste or expense of morals, of treasure, of happiness, and of life, we have gained little to console us, unless it be the malignant pleasure of having inflicted similar evils on our fellow beings, with whom we have been contending. In this pleasure however the followers of Jesus cannot share.

But all these painful considerations may be converted into powerful arguments, to induce every one to cultivate in his own breast, and in the hearts of all around him, the spirit of peace and an abhorrence of war. For the evils we have suffered have not been peculiarly great, compared with the sufferings of warring nations in general; nor greater than any judicious person might reasonably have expected, when the nation voluntarily plunged into the horrid abyss.

If then we shall follow the dictates of that wisdom which is from above, "which is first pure, and then peace-

able"—if we humble ourselves for our past follies and offences—if we take warning by the evils we have endured, and prove grateful for the blessing we now enjoy;—then may our "peace be like a river"—our calamities will eventually be productive of blessings to us and to our children. But if we shall disregard the admonitions of heaven, and despise the mercy of our God—if we still indulge the spirit of discord, and blow the coals of strife; the evils we have suffered may be to us but the beginning of sorrow; the interval of peace may be of short duration, subsequent wars may terminate in national ruin, and spread tenfold desolation and misery through the land. The ways of wisdom are ways of pleasantness, and all her paths are peace. Only by pride cometh contention. A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished. **GLORY TO GOD IN THE HIGHEST; ON EARTH PEACE; AND GOOD WILL TO MEN.**

#### Ordinations.

**I**N Lunenburg, Feb. 1, Rev. David Damon—Sermon from 2 Chronicles xviii. 13. "And Michaiah said, as the Lord liveth, even what my God saith, that will I speak"—Ordaining prayer by Rev. Mr. Thayer of Lancaster; Charge by Rev. Dr. Ware of Cambridge; Right hand of fellowship by Rev. Mr. Loring of Andover.

**I**n Weston, Feb. 1, Rev. Joseph Field—Introductory prayer by Rev. Mr. Thacher of Boston; Sermon by Rev. Dr. Kirkland of Cambridge, from 2 Thess. i. 11, 12. "Wherefore, also, we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power—That the name of our

Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ." Ordaining prayer by Rev. Dr. Holmes of Cambridge; Charge by Rev. Dr. Stearns of Lincoln; Right hand of fellowship by Rev. Mr. Ripley of Waltham; Concluding prayer, by Rev. Mr. Pratt of Barnstable.

**I**n Boston, Feb. 16, Rev. Mr. Pierce to the pastoral care of the church in Trenton, N. Y. Introductory prayer by Rev. Mr. Lowell; Sermon by Rev. Mr. Carey; Ordaining prayer by Rev. Dr. Lathrop; Charge by Rev. Dr. Freeman; Right hand of fellowship by Rev. Mr. Holley; Concluding prayer by Rev. Mr. Thacher.

#### *Hymn, sung at Cambridge, at the celebration of peace.*

Almighty God! to Thee we bow,  
To Thee the voice of gladness raise;  
Thy mercy, that hath blessed us now,  
In loud and grateful songs we praise.  
Long hast thou stretched the avenging  
hand,  
And smote thy people in thy wrath;  
Hast frowned upon a guilty land,  
While storms and darkness veiled  
thy path.

But light from heaven has shone at last,  
And PEACE is beaming from above,  
The storm of doubt and fear has past,  
And hope returns, and joy, and love.  
Then praise to that Eternal Power,  
Who bids our wars and tumults cease,  
And hymn, in this auspicious hour,  
The God of Mercy—God of Peace.